7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

834 man, physician to the Tule River Reservation, gives me the information that both males and females, though bathing quite apart, never enter the water without wearing breech-cloths at least; and this is corroborated by an old resident on King's River, who observed it of them in their native con-
837 dition. Mr. Charles Maltby, agent of the above reservation, and at one
[18] time Indian agent for the whole State, and well acquainted with aboriginal habits, also affirms that the Yokuts are purer than the northern tribes, and
[648] that the Indians throughout Southern California are less given to the infamous practice of selling the virtue of their women to white men than those of Northern California. They may not have been any better originally, but they have not been so shamefully debauched by miners. That is probably the explanation.

192 Their language has what is generally considered a good indication,
834 separate words for "woman" (*mo-kel'-la*), and wife (*mo-ki'*); also, for "man" (*no'-no*) and "husband" (*lo'-wit*).

591 We find also the singular custom noticed in some other tribes, that a man marrying goes to live at his wife's or father-in-law's house, though he still has power of life or death over her person.

847 Infanticide is practiced in case of deformity.

Many years ago the Indians dwelling on the lake at the mouth of King's
648 River were carried away captives by the Spaniards, and taken to San Luis
● 567 Obispo. After a long residence there, upon the breaking up of the missions, they returned to their native land; but meantime a new generation had grown up, to whom the old mission was their home. They yearned to return, and to this day they make an annual pilgrimage to San Luis, where they remain a month; and they would by preference live there all their remaining days, only their children, born on the shores of Tulare Lake, will not consent. By some this may be considered a convincing proof of their attachment to the old Jesuit padres, who used to lasso them in the name of the church; but it is not necessary to resort to this explanation at all. It is easily enough accounted for by the California Indian's proverbial love of his birthplace, just as the slave-born children of Israel lusted for the flesh-pots of that Egypt which had scourged them.

764
484 If an Indian dies on a trail far from home he is buried beside it. Every